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Memorandum on THE TEACHING OF RELIGIOUS KNOWLEDGE IN SECONDARY SCHOOLS

Drawn up by the Religious Knowledge Panel of the Association of Assistant Mistresses

NOTE

The publication of this memorandum has been sanctioned by the Educational Committee of the A.A.M. The views expressed are those of the Classical Panel, and the Memorandum does not commit the Education Committee upon any controversial points

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MEMORANDUM ON THE TEACHING OF RELIGIOUS KNOWLEDGE IN SECONDARY SCHOOLS

BY THE RELIGIOUS KNOWLEDGE PANEL OF THE ASSOCIATION OF ASSISTANT MISTRESSES

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THE ONTARIO INSTITUTE FOR STUDIES IN EDUCATION

THE Panel considered the subject under four headings :

(1) Aim and purpose.
(2) Matter and method.
(3) Practical problems.
(4) Qualifications of the teacher.

1. AIM AND PURPOSE

THE aim and purpose of the Scripture lesson is to lead to that abundant life which Christ came to offer in all its aspects—spiritual, intellectual, and ethical. We feel that in the past the intellectual aspect has been under-emphasised, with the result that the subject has failed to hold the interest of the more gifted pupil. We are becoming more and more convinced that neglect of the intellectual side of religion during school years is largely responsible for loss of faith among University students. Such neglect is responsible too for a disaster of a different kind, no less lamentable—that of the earnest Christian whose devotion to religion is rendered almost valueless, or even dangerous, by a lack of any sound knowledge of its vital principles. We are alive to the fact that it is impossible to divorce the intellectual from the other elements in religious teaching, but we maintain that it is only on the basis of sound learning that the ethical and emotional appeal can be safe and fruitful.

2. MATTER AND METHOD

THE divergencies of aim existing among Scripture teachers have led in the past to confusion in the minds of the children.

A criticism of the older method of treating the subject has been made by Dr. Knapp (Oxford University) in his book, *Amos and his Age* (Murby & Co.): "We have wearied our children with the story of [the Israelite] Kings to the neglect of their prophets, with the story of their material prosperity or adversity to the neglect of their best moral teaching. . . . By our false ideas of inspiration we have tended to reduce the messages [of the Bible] to one dead level. . . . We have failed to draw out the great and profound historical evolution of religious and ethical ideas amongst these Hebrews in a way which would have made their primitive ideas intelligible to our pupils. We have dwelt on the Messianic prophecies in the letter, but have failed to reveal to our children the growth of the conviction both of the need and of the certainty of that further manifestation of God for the Salvation of Israel and the World, which found its fulfilment in the Messiah."

In view of these defects, we have no hesitation in saying that the course of Scripture teaching in a secondary school should be so arranged that pupils who complete the normal school course shall have a conception of the Bible as a whole as being the record of God's gradual revelation of Himself to man. The extent to which individual books of the Bible can be studied in detail necessarily depends upon the amount of time available. What is all important is that a girl should gain while at school a grasp of the progressive revelation of God culminating in Christ. There exists in some quarters a prejudice against teaching the Old Testament, especially to the younger children. We are convinced, however, that a sound knowledge of the Old Testament is indispensable for the proper understanding of the subject, inasmuch as Christianity represents the highest point in a stream of religious development which began far back in the history of the people of Israel. Notwithstanding this, the New Testament, more especially the Gospel story, should occupy a central position. Some New Testament work should be done each year, and a course on the life of Christ should come at least

twice in the syllabus—once in the early stages, and again in the upper school, when pupils can discuss the teaching of Christ and be led to face the difficulties of its application to modern life. This insistence on the New Testament is all the more necessary owing to the present-day lack of home teaching.

SUGGESTED SYLLABUSES

Preparatory Stage—up to 11 Plus

1. Stories from the life of Christ, with teaching suitable to the age of the children.

2. Old Testament stories, carefully selected and adapted so as to avoid emphasising any primitive or imperfect view of God which may be contained in those stories.

No attempt at formal teaching of Old Testament History should be made at this stage. The teacher would do well to adopt the plan followed by the editors of the *Children's Bible*—that is, to present the Old Testament as "stories which Jesus heard from His Mother." If this point of view is kept continually before the children, they should learn habitually to judge the Old Testament in the light of Christian standards and ideals.

The following points are among those which should be emphasised :

(*a*) The love of God for His people—as seen in stories such as Abraham's Call, the Divine promises made to the Patriarchs, God's preservation of Moses and his preparation for the work of leadership, the Crossing of the "Red Sea." This latter story should be told as reconstructed by modern critics, so as to avoid teaching that God made water solid, and yet at the same time to retain the truth of the miraculous intervention of God on behalf of His chosen people. (See McNeile's *Exodus*. Westminster Commentaries (Methuen).)

(*b*) The power of God in transforming characters unpromising at first, e.g. Jacob, Joseph. Girls often arrive at the age of adolescence, and begin despairingly to criticise

their own characters without any knowledge of the possibility of Divine Grace.

(*c*) Stories which call forth awe and wonder and a sense of the nearness of God, and so create a receptive attitude for the whole of religious teaching—stories such as the child Samuel in the Temple, Moses and the Burning Bush. The latter story can be linked with the thought of the beauty of God revealed in Nature, "The thorn bush by the wayside aflame with the glory of God." Opportunity may be found in this connection for some teaching on Prayer, and for the learning of suitable prayers.

3. Stories of the Saints and Heroes of the Christian Church, beginning with stories of St. Peter and St. Paul.

A very good course, both from a religious and an educational point of view, may be worked out here, illustrating Christian life through the centuries down to the present day.

BOOKS FOR USE AT PREPARATORY STAGE IN TEACHING THE ABOVE SYLLABUS

Books which supply information on Bible manners and customs and local colour will be found useful, such as :

Bible Manners and Customs, G. M. Mackie (Black, 1*s*.).
Everyday Life in the Holy Land, Neil (S.P.C.K., 15*s*.).
The Local Colour of the Bible, Buddon and Hastings (T. & T. Clark, 3 vols., 8*s*. each).
Jesus of Nazareth, Robert Bird (Nelson, 2*s*. 6*d*.).
Joseph the Dreamer, Robert Bird (Nelson).
Paul of Tarsus, Robert Bird (Nelson).

There are many books on the life of Jesus told for children which will be found suggestive, such as :

The Boyhood of Jesus, Basil Mathews (Partridge, 7*s*. 6*d*.).
Lessons on the Life of Our Lord Jesus Christ, Hetty Lee (National Society).
The Friend of Little Children, J. Sinclair Stevenson (Blackwell, 6*s*.).

The Child's Life of Jesus, C. M. Steedman (Jack).
The Boy Jesus and His Companions, Rufus M. Jones (Macmillan, 5*s*.).

For the Old Testament

Hetty Lee's *Characters and Scenes from Hebrew Story* (National Society) is recommended. For the course on the Saints, the following books are available :

The Children's Book of Saints, W. Guy Pearce (Mowbray).
Everyman's Book of Saints, C. P. S. Clarke (Mowbray).
The Child's Book of Saints, Canton (Dent).
The Book of Saints and Heroes, Andrew Lang (Longmans).

Models and pictures are almost indispensable at the preparatory stage, but the latter must be carefully selected to avoid, on the one hand, inartistic work, and on the other hand, certain works of recognised artistic value which are nevertheless not calculated to appeal to children. The following societies supply pictures which may be found useful :

The National Society, 19 Great Peter Street, Westminster, S.W.1.
The Sunday School Institute, Fleet Street, E.C.4.
The National Sunday School Union, 57 Ludgate Hill, E.C.4.
" The Other Bookshop," King's Parade, Cambridge, has a good selection of photographs in sepia.

With regard to the children's own work, if such devices as free drawing, acting, oral and written composition are employed, care must be exercised to avoid giving any opportunity for irreverence, and to ensure the child's attention being concentrated on the central feature of the lesson and not on an accidental part of it. An excessive use of handwork has often led to failure in this last respect, much valuable time intended for religious training having been spent in elaborate modelling of David's harp, Eastern houses, Temple furniture, and such-like antiquarian pursuits. Models may with profit be used by the teacher, but they must be kept in their proper place as accessories to the lesson.

Learning by heart is essential throughout the preparatory stage, and every child should have a copy of *The Little Children's Bible* (C.U.P.) or *The Children's Bible* (C.U.P.) or *The School Bible,* by Hughes and Roberts (Foyle's Welsh Press), in order to learn passages from the actual text of the Authorised Version—passages such as :

Genesis xii. 1, 2, 3*b*.
Deuteronomy vi. 4, 5.
Matthew v. 43–48 ; vi. 25–34 ; xxv. 40 ; xxviii. 19–20.
Mark xvi. 2–7.
Psalm xxiii.

Middle and Upper School, from 11 Plus

Here begins a systematic course of Old Testament study, the object being to trace the development of Hebrew religion. The difference between Old Testament ideas of God and standards of morality and those of Christianity should be frankly faced, and in doing so reference should be made to what the children have already learnt in the preparatory stage of the life and teaching of Christ. The idea of the spiritual evolution of the Hebrews—an idea having a distinct religious as well as intellectual value—is thus gained at once. In teaching the Old Testament from this standpoint, the teacher will realise that the centre of interest is the religion and not the political history of the Israelites, and the history will become subservient, although essential, to the depicting of a nation in search of God. Thus the old mistake of a minute and painstaking study of " the Kings of Israel and Judah " will be avoided, and in the later stages the whole emphasis will be laid on the personalities and doctrines of the Prophets as they appeared one after another in the History of the Chosen Race. This method will of necessity entail a study of the social conditions of the two Hebrew Kingdoms, and of their international relations with the empires of the ancient world.

Apart from this main object of the course, valuable religious

and ethical training is derived from the example of fundamental virtues, such as loyalty, obedience, courage, afforded by Old Testament characters, and from their overwhelming sense of God and of their vocation to His service.

The following syllabus can be covered fully with two lessons per week, leaving plenty of time for revision, discussion, and testing. Where only one lesson per week is available, it will be necessary to hurry on to cover the ground, and the syllabus itself will have to be cut down. The asterisks mark the less vital portions which might be sacrificed or very quickly summarised without spoiling the continuity of the whole. A shorter New Testament syllabus is appended, which might conveniently be used in conjunction with this abridged Old Testament syllabus.

In each year the Old Testament work is denoted by the letter *A* and the New Testament work by *B*.

A selection of the more indispensable books is given in column 3.

	Subject	*Bible Passages*	*Books*
11–12			
A.	The Establishment of the Monarchy to the Division of the Kingdom.		Whitham's *Old Testament History*, Part I (Rivington).
	The Philistine Oppression.	1 Sam. iv.	H. P. Smith's *Old Testament History* (T. & T. Clark, 14*s*.).
	Samuel seeks for a King.	1 Sam. ix.; x. 1–16.	
	Saul proves his worth.	1 Sam. xi. 1–13, 15.	
	*The later and unhistorical account—to be either omitted or presented as a kind of story-sermon written at an age when the Kings had proved to be failures.	1 Sam. viii.; x. 17–24; xii. 1–25.	

	Subject	*Bible Passages*	*Books*
	The Reign of Saul.	1 Sam. xiv.–xvii.; xviii. 1–16; xix. 1–17; xx.–xxiv.	Cornhill's *History of the People of Israel* (Kegan Paul & Co.).
	Death of Saul.	1 Sam. xxxi.	*Israel in World History*, Blunt, (O.U.P., 2*s.* 6*d.*).
	(Song of the Bow, to be learnt by heart.)	2 Sam. i.	
	*Civil War between David and Ishbosheth.	2 Sam. ii.–iv. (Details not important.)	
	David's Reign.	2 Sam. v. 1–12;	
	(Nathan's Parable, to be learnt by heart.)	vi.; ix.; xi.; xii. 1–25; xv.; xvii.; xviii.	
	Reign of Solomon.	1 Kings iii., iv., v., ix., x., xi. 26–43.	
	Division of the Kingdom.	1 Kings xii.	
B.	The History of the Early Church.	Acts i.–xiv.	For St. Paul, B. Mathews's *Paul the Dauntless* (Partridge, 6*s.*).
12–13			
A.	History of the Kingdom of Israel, from Jeroboam I to the Fall of Israel, including a study of the prophets, Amos and Hosea, and the early years of Isaiah's ministry.		*The Decline and Fall of the Israelite Kingdom*, Blunt (O.U.P.).
	*Ahab. His foreign policy of union against Assyria.	1 Kings xvi. 29–31; xx. 1–34.	See Cornhill's *History of the People of Israel*, pp. 102–5, but the case for Ahab is probably overstated.
		2 Kings viii. 18, 26, 27.	
	Elijah.	1 Kings xvii., xviii., xix., xxi.	
	Death of Ahab.	1 Kings xxii. 1–40.	
	Death of Elijah.	2 Kings ii. 1–18.	

Subject	*Bible Passages*	*Books*
Stories of Elisha.	2 Kings iv., v., vi. 1–23.	
*Revolution of Jehu.	2 Kings ix., x. 1–31.	
*The Syrian Wars.	2 Kings x. 32–36 ; xiii.	
Reign of Jeroboam II, *circa* 780–740 B.C.	2 Kings xiv. 23–29.	Robertson Smith, *The Prophets of Israel* (A. & C. Black).
Amos.		
The Man.	Amos i. 1 ; v. 8 ; vii. 14–15.	George Adam Smith, *The Book of the Twelve Prophets* (Hodder & Stoughton).
His teaching on the universality of the God of Israel.	Amos i. ; ii. 1–5.	
Amos as a social reformer.	Amos ii. 6–16 ; iii ; iv. 1–3 ; v. 1–15 ; vi. 1–6 ; viii. 4–6.	Cornhill, *The Prophets of Israel* (Kegan Paul & Co.).
His hostility to the popular worship of the day.	Amos iv. 4, 5 ; v. 18–25 ; vii. 10–17.	*Amos and his Age*, Charles Knapp (Murby). (Contains a very suggestive and stimulating introduction on the teaching of Scripture.)
Amos the Seer.	Amos vii. 1–9.	
Hosea.		
The story of his life and its influence on his prophetic teaching.	Hos. i., ii., iii. (Cf. Parable of the Prodigal Son.)	*A Cry for Justice*, McFaydyen (T. & T. Clark, 2*s.*).
His teaching on the love of God.	Hos. xi., xiv.	G. A. Smith, *The Book of the Twelve Prophets* (the section on Hosea).
His teaching against the popular worship of the day.	Hos. vi., viii.	
Anarchy following death of Jeroboam II.	2 Kings xv. 8–31.	

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Subject	*Bible Passages*	*Books*
The Syro-Ephraimite War.	2 Kings xvi.; Is. vii., viii.	G. A. Smith, *Isaiah I–XXXIX* (Hodder & Stoughton).
Fall of Samaria and end of Northern Kingdom.	2 Kings xvii.	
B. The Life of Christ.	The early chapters of Matthew and Luke; then the whole of Mark.	*St. Mark*, Blunt (Clarendon Bible, O.U.P.). *Mark's Life of Jesus*, Theodore Robinson (S.C.M., 2*s.*). *Studies in the Inner Life of Jesus*, A. Garvie (Hodder & Stoughton, 10*s.* 6*d.*). *The Jesus of History*, Glover (S.C.M., 2*s.* 6*d.*). *The Christ of the Gospels*, A. W. Robinson (S.C.M., 3*s.*). *Ecce Homo*, Seeley (Macmillan, 2*s.*).
13–14		
A. The Division of the Kingdom to the Fall of Jerusalem—the history of the Southern Kingdom only—including a study of selected passages from Isaiah, Deuteronomy, Jeremiah.		
Athaliah's reign.	2 Chron. xxii., xxiii.	
*Joash—Amaziah—Uzziah, *circa* 780.	2 Chron. xxiv., xxv., xxvi.	

Subject	*Bible Passages*	*Books*
Reigns of Jotham, Ahaz and Hezekiah, during which *Isaiah* prophesies.	2 Chron. xxvii., xxviii. 2 Kings xvi., xviii., xix.	
His Call.	Is. vi.	G. A. Smith, *Isaiah I–XXXIX* (Hodder & Stoughton).
Isaiah as a social reformer.	Is. iii ; v. 1–25 ; ix. 8–21 ; x. 1–4 ; v. 26–30 ; xxviii. Cf. Mic. ii., iii.	
Isaiah as a statesman :		
*The Syro-Emphraimite War.	Is. vii., viii.	
*His views on alliance with Egypt.	Is. xxx., xxxi.	
His faith in God's power to protect Jerusalem.	Is. xxxvi.–xxxix.; x. 5–15 ; xiv. 24–27.	
His visions of an ideal King and an ideal Kingdom.	Is. ii. 1–4 ; viii. 19–ix. 7 ; xi. 1–9.	Cf. Mic. iv. 1–5.
A summary of his main principles.	Is. i.	
Reigns of Manasseh and Amon.	2 Kings xxi.	
Reign of Josiah and the Deuteronomic Reformation.	2 Kings xxii., xxiii. 1–30	
Deuteronomy.—The practical outcome of the teaching of the Prophets.		
The Book of the Single Sanctuary.	Deut. xii. 1–28 ; xvi. 1–8.	Contrast Ex. xx. 24.
The Book of the Love of God for Israel.	Deut. iv. 32–40 ; vii. 6–11.	
*The Book of Social Righteousness.	xv. 1–18 ; xxiv. 10–22 ; xxv. 1–4.	
The reigns of Jehoahaz to Zedekiah—the historical background of Jeremiah.	2 Kings xxiii. 31–37 ; xxiv., xxv.	
Jeremiah.		
His Call.	Jer. i. 1–10.	G. A. Smith, *Jeremiah* (Hodder & Stoughton, 10*s.* 6*d.*).
Jeremiah the Seer.	Jer. i. 11–14 ; iv. 23–31.	

	Subject	*Bible Passages*	*Books*
	Jeremiah's personality.	Jer. xii. 1–6; xv. 10–21. ix. 1–9; xviii. 18–23; xx. 7–18.	Skinner, *Religion and Prophecy* (*Jeremiah*) (C.U.P., 12*s.* 6*d.*).
	His sermons at the Temple gate.	Jer. vii., xxvi.	
	His persecution under Jehoiakim.	Jer. xix.; xx. 1–6; xxxvi.	
	*His message to the first exiles.	Jer. xxix. 1–20.	
	His life under Zedekiah up to the Fall of Jerusalem.	Jer. xxxii., xxxiv., xxxvii., xxxviii., xxxix.	
	A summary of his teaching.	Jer. xxxi.	
B.	The Teaching of Christ.		*The Faith of the New Testament*, Nairne. *Studies of the Inner Life of Jesus*, Garvie. *The Ethical Teaching of Jesus*, E. F. Scott. *The Jesus of History*, Glover. *The Realism of Christ's Parables*, O. C. Quick (S.C.M., 2*s.*).
14–15			
A.	The Exile, the Return, the Post-Exilic period, including a study of Ezekiel, Second Isaiah, Haggai, Ezra-Nehemiah, Jonah, Ruth.		
	Ezekiel.		
	His Call.	Ezek. i., ii.	
	His teaching on individual responsibility.	Ezek. xviii.	
	The Valley of Dry Bones.	Ezek. xxxvii.	

Subject	*Bible Passages*	*Books*
Second Isaiah.		
His Message of Hope to the Exiles.	Is. xl. 1–11 ; xli. 25–29 ; xliv. 21–27 ; xlv. 1–13 ; xlviii. 12–22.	*The Book of Isaiah*, vol. ii, pp. 40–66, G. A. Smith (Hodder & Stoughton).
His teaching on the oneness of God and the folly of idol-worship.	Is. xl. 12–31 ; xliv. 6–20 ; xlvi. 1–13.	
His teaching on the missionary vocation of Israel.	Is. xlii. 1–9 ; xliv. 1–5 ; xlix. 1–6.	
The Songs of the Suffering Servant.	Is. xlii. 1–4 ; xlix. 1–6 ; l. 4–9 ; lii. 13—liii. 12.	*Early Judaism*, L. E. Browne (C.U.P.).

The history of the Return and the Post-Exilic period in general needs very careful study, and presents critical and historical problems which are still in process of investigation by Biblical scholars. In using textbooks and other works on this period, teachers should remember that the theories set forth by such books may be open to question.

The Book of Jonah should be studied as an allegorical tract written by a disciple of Second Isaiah, and inculcating the ideal of service to the Gentile world as opposed to the Pharisaic ideal of separation from it. The Book of Ruth should be studied as a pastoral romance written at the same period, and coming from the same liberal school of thought.

B. St. Paul's Life and Letters (Selected passages).

Books for the teacher :

The Acts of the Apostles, Rackham (Westminster Commentaries).

The Acts, A. W. F. Blunt (Clarendon Bible, O.U.P.).

St. Paul, T. R. Glover (S.C.M.).

St. Paul the Traveller and Roman Citizen, Ramsay.

15–16. The School Certificate Year

The work done in this year will of necessity vary considerably in different schools. There is usually a wide choice offered in the examination syllabuses, and with certain examining boards it is possible to ask for papers on the particular periods which fit in with the school syllabus as a whole.

Suggestions for Sixth Form Syllabus

(1) The period between the Testaments, with the Book of Daniel and 1 and 2 Maccabees.

(2) Extra-canonical Apocalyptic Literature, studied in connection with the idea of the Kingdom of God in Old and New Testaments.

(3) The Apocalypse of St. John.

(4) The Wisdom Literature.

(5) The History of the making of the Bible, with special reference to the documents of the Pentateuch.

(6) Detailed study of individual books of the Bible, such as Genesis, Isaiah, Jeremiah, Psalms, Job, the Gospels, the Epistles.

(7) Elementary Comparative Religion.

(8) Elementary Philosophy of Religion.

Alternative Shorter New Testament Syllabus, for use where one Lesson only per Week is available

11–12. Days in the life of Christ—what He saw—the people He met—the things He said.

12–13. The purpose of Christ's life—why He came—the messages He brought—the people to whom He brought it—how it was received.

13–14. The work of the disciples—who they were—how they were chosen—how they were trained—the Sermon on the Mount—the founding of the Church as set forth in the early chapters of Acts.

14–15. The Life and Letters of St. Paul.

15–16. School Certificate Syllabus. Probably the Acts would be found the most suitable continuation of the preceding syllabus.

BOOKS

The actual text of the Bible should be the main object of study at all stages of the Middle and Upper Schools, and in no case should any textbook on the history of Israel and Judah be allowed to relieve pupils or teachers of the task of drawing out the course of Israelite history from the Bible itself. For the work on the Prophets the Revised Version is essential, and a good translation into modern speech will be found very illuminating. The National Adult School Union, 30 Bloomsbury Street, London, publish a series at a very low cost, entitled *Books of the Old Testament in Colloquial Speech.*

In the lower forms the Authorised Version may be preferred, and in this connection it is strongly recommended that the various abridged editions of the Bible should be used. It is practically impossible to make the uncharted sea of the full Bible a class-book for pupils aged 9, 10, or 11; the shortened school editions are far more attractively printed and bound than is the case with cheap Bibles, and their use should lead pupils to desire to possess a really good Bible of their own. The following editions are recommended:

The School Bible, by Hughes and Roberts (Foyle's Welsh Press).
The Cambridge Children's Bible (C.U.P.).
The Little Bible (O.U.P.).

Good commentaries and theological works should be available in every school library for the use of teachers and senior pupils. Peake's one volume Commentary on the Bible (Jack & Co.), 12*s.*, and *A New Commentary on Holy Scripture*, by Gore, Goudge, and Guillaume (16*s.*), are indispensable. For

information as to theological works teachers are referred to *A Scripture Bibliography*, published by Nisbet & Co., price 6*d*. Messrs. Mowbray & Co. also publish annotated lists of books on Religion and Theology, collected under various headings. The list most generally useful to teachers will be that entitled *General Introduction to Theology*, the first of the series. Teachers of Scripture are reminded that it is possible to obtain practically all the theological works mentioned in the above Bibliographies from Dr. Williams's Library, Gordon Square, W.C., free of charge, on payment of postage.

3. PRACTICAL PROBLEMS

EXAMINATIONS

It is the opinion of the members of the Scripture Panel that examinations in Religious Knowledge are a help and not a hindrance for the following reasons :

(*a*) In a crowded curriculum, Scripture is apt to be omitted or to receive scant attention from many girls, if it is to be treated as an " extra."

(*b*) It is all to the good that the intellectual level demanded in this subject should be as high as possible, and the lessons are the only chance provided during school life for giving the intellectual background to Christianity, the absence of which is often so disastrous later on in life.

(*c*) The necessary dealing with problems of practical conduct is still perfectly possible. The necessity for covering a given (or chosen) syllabus does not drive one in a hurry along very narrow lines, but it does often prevent waste of time on profitless discussions. The fact that there is to be an examination at the end of the course need not destroy the spiritual value of the lessons given, and if a girl is forced by an examination to take a subject seriously, she will have an added respect for and interest in that subject.

Recommendations for examination syllabus and papers :

1. No single book of the Bible should be set for an examination at the School Certificate stage, but rather a period of

Bible history, to be studied in conjunction with the books, or portion of books, illustrating that period. It is much less easy to " cram " a period than a set book, and the study of a period is far more profitable in itself. For this reason annotated textbooks of individual books of the Bible form the least important part of a pupil's equipment for Bible study, although on certain occasions these may have their uses. The prescribing of individual books is particularly deplorable in the case of the Pentateuch, containing as it does books of a highly composite nature. For the same reason it is much to be preferred that School Certificate candidates should take the general New Testament paper on the Life of Christ, rather than the paper on the set Gospel. If, however, papers on individual books of the Bible are still to be set, the examiners should give the pupil an opportunity of showing knowledge of generally accepted conclusions of modern scholarship on questions of introduction, such as authorship, date, literary structure, and sources. Such papers might well be set for the Higher Certificate. Examination papers on periods of Bible history should be such as to test the pupil's knowledge of the result of Biblical criticism, and of the political, social, and religious backgound of the period, so as to discriminate between those who have merely studied the appropriate Bible texts of the period and those who have added to this study some knowledge of contemporary history with its bearing on Bible history and theology.

2. The pass standard in Religious Knowledge should be equal to that in other subjects.

3. The papers set should contain a greater choice of questions than is sometimes the case, at least a choice of five out of seven questions.

4. In view of such choice, the questions set should be of equal value, and as far as possible of equal difficulty.

5. Credit should be awarded on *two* papers, not as at present in some examinations, on New Testament only.

6. The questions set should be less stereotyped than at present is generally the case, and should give an oppor-

tunity of revealing that avenues of thought on important and valuable questions have been explored. For instance, very few papers on the Gospels contain a question on the Kingdom of God, or on the teaching of the Prophets on social and religious reform in the case of the Old Testament.

BIBLICAL CRITICISM

A consideration of outstanding importance is the line which is to be taken with regard to Biblical criticism. It is felt that throughout the earlier stages the broad general conclusions of modern scholarship should be taken for granted without discussion or controversy. In these stages one does not argue or reason with the children on such matters. The important thing is that they shall have several years during which the teacher's reverence for the Bible will impress itself upon them while they become unconsciously familiarised with rational ideas of Inspiration. At a later stage teachers owe it to their pupils to give explicit teaching on the subject of Biblical criticism. In a normal course the growth of the Old Testament Scriptures will fall naturally into place as part of the syllabus, and in these lessons the pupils will learn something of the composite character of the Pentateuch and of the redaction of the historical books. In the Sixth Form it will probably be found necessary to face the question of the authority of the New Testament. There are just a few cases in which explicit teaching along these lines involves a clash with the home teaching; such a clash is greatly to be regretted, but is unfortunately inevitable in those cases in which it occurs.

4. QUALIFICATIONS OF THE TEACHER

The following University courses are suitable for women intending to teach divinity in secondary schools:

University of Oxford

(*a*) Diploma in Theology. A course of three terms open to candidates who have matriculated and can satisfy the Board

of the Faculty of Theology that they are well qualified to pursue a course of theological study.

(*b*) The Final Honours School of Theology in the B.A. Degree Course.

University of Cambridge

The Theological Tripos. Open to members of Girton and Newnham Colleges.

University of London

Diploma in Theology for External Students.

Academic Diploma in Theology for Internal Students (a two years' course).

Degree of Bachelor of Divinity.

King's College, London, offers special facilities for women students in Theology. In addition to lectures for the foregoing courses, the College prepares students for the Lambeth Diploma (S.Th.), which is awarded by the Archbishop of Canterbury to women who have passed an examination set yearly by the Lambeth Diploma Committee, an examination of a standard equivalent to a University degree in Theology.

Diploma in the Literary, Historical, and Comparative Study of the Bible. The University of London has instituted a Diploma in the Literary, Historical, and Comparative Study of the Bible. This Diploma is one of those included under the scheme for Diplomas in the Humanities, particulars of which may be obtained (post free) from the University Extension Registrar, University of London, South Kensington, S.W.7. In order to qualify for this Diploma, students must take three Sessional Courses on the Old and New Testaments, and after submitting themselves to an interim examination, a fourth-year course in accordance with the requirements of the University as set out in the regulations, with a final examination. The courses given under the auspices of the Divinity Lectures Committee at University College during 1931–2 are a preparation for this Diploma.

In spite of the very great improvement which has taken place within recent years, there are still among the teachers of Scripture only a very small number who have academic qualifications even remotely equivalent to those which are considered essential for a specialist teacher of any other subject of the curriculum. Every year increases the number of women who hold a degree in Theology or a diploma of the standard of an Honours Degree, but still the total number is small, and not all these highly qualified women are engaged in teaching in schools. We deprecate the custom of entrusting the teaching of Scripture to those who have made no attempt to keep abreast with modern Biblical study, and we feel that the subject will not regain its rightful prestige until this state of affairs is remedied.

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